The 2300 Days of Daniel chapter 8

'Evening Morning 2,300'

This cryptic phrase is found in Daniel 8:14.

Dan 8:13 Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be*, *concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?"

:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

The phrase 'For two thousand three hundred days' being a translation of the Hebrew;

Until evening morning thousands and three hundred

THE NUMBER - '2,300'

Much speculation has been advanced suggesting how the number 2,300 should be viewed.

Due to the surrounding text this period is frequently considered to represent either a literal 2,300 days or a literal 1,150 days (1,150 evenings plus 1,150 mornings). With such a period often being placed into a future setting following the desecration of a literal or symbolic Jerusalem.

Historically based interpretations commonly advance theories which have periods initiated by Antiochus Epiphanes around 168-171 BC and which terminate with the restoration of the temple by Judas Maccabeus.

All the above views place emphasis upon the understanding that the number 2300 should be considered as a measure of the time during which Jerusalem will be trampled by the little horn. However, the question asked in Daniel 8:13 can also be interpreted from the viewpoint of how long would it be *before* the little horn would arise to cast down the sanctuary.

Therefore, an additional common approach is to apply the 'day for a year' principle and interpret the 'evening morning 2300' as being a reference to either 2,300 years (or 1,150 years).

In addition, some trying to link the 2300 notion to the ram and goat vision, have thought that as the Greek empire is commonly thought to have come into existence in 331 BC, the number may define the period

between the rise of the Greek empire and end-time events, ie a period of 2,300 years.
Others have attempted to link the texts of Daniel chapters 8 and 9, and have proposed that the period of 2,300 years began with the command to rebuild Jerusalem. Often reference is made to the period 457 BC to 1844 AD.
An interesting observation is that Daniel chapter 8 and the seventy weeks prophecy (Dan 9:24-27) appear to show a common thread. They share the notion of the ceasing of the daily and the destruction of the sanctuary. -

Daniel 9:26 speaks of the destruction of Jerusalem and the sanctuary. While Dan 8:10-14 mentions the trampling of the sanctuary and host. -

Dan 9:27 speaks of the ending of the daily and so does Dan 8:11-12. What has to be considered.

1) The meaning of the word 'cleansed' in verse 14.
2) The 'evening morning' aspect.
3) The question posed in verse 13.
4) Why the common thread with Dan 9:24-27.
5) Other scripture which may reflect 2300.
6) Alternate 'evening morning' views.
7) *Finally,* what is actually being stated.

DANIEL 8:14 - 'cleansed'

The NKJV reads
Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed".
In this case the NKJV may not have made the right word choice for the Hebrew word, Strong's H6663, translated 'cleansed'.
Strong's defines the Hebrew word translated 'cleansed' as meaning;
"to be (causatively, make) right (in a moral or forensic sense)".
So the renderings, 'made right', 'justified' or 'vindicated' would have been better. [NB: 1) The word H6663 in Dan 8:14 is in the form

. The character
simply means 'and'. That leaves
, a form of H6663 which is only encountered in Daniel 8:14.
The basic form of the word H6663 is
. 2) The Pulpit Commentary states: "The word translated "cleansed"
really means "justified"; it is the only example of this part of the verb."]

There is also something else which should be discussed, another word choice. The word rendered 'sanctuary' or 'holy place' is H6944. Generally those considering that the number 2300 is talking about a short period of time (occurring at the end-time) are convinced by the wording 'sanctuary made right'. Other renderings also reinforce this view; NIV - "the sanctuary will be made right" NASB - "then the sanctuary shall be properly restored" YLT - "then the holy place declared right" OJB - "then shall the Kodesh (Sanctuary) be vindicated"

The word for 'sanctuary' is Hebrew H6944 or H4720. When H6944 is used it is commonly in the form meaning 'the sanctuary'. Although this can also mean 'the Holy *Place*'. In the form it is sometimes rendered 'sanctuary', but it is commonly rendered 'holy'.

Often discussion over the latter portion of Dan 8:14 focuses upon the rendering of H6663 (ie 'cleansed', 'justified', 'vindicated'). However, not enough consideration is given as to whether in this context H6944 should be rendered 'sanctuary' or 'holy *place*' or 'holy' or 'holiness'.

When one looks at the nature of the Daniel chapter 8 prophecy it can be seen that the text does not discuss what occurs after the reign of the little horn. It does not discuss the subsequent rebuilding of the city or the temple. It does not discuss the appearance of New Jerusalem. For this reason it is unlikely that the very brief response of the latter portion of Dan 8:14 should be understood to be addressing this issue. (Nevertheless, it is understandable that some may wish to read into the Dan 8:14 response an indication of a restored sanctuary. Yet, there really seems to be no justifiable reason to do so. Focus should still be upon the fall of this symbolic city.)

For this reason, also considering the more common rendering of it is suggested that Dan 8:14 is actually talking about the justifying / vindicating of the righteousness of God. This being done via the rendering of His prophesied judgment against Jerusalem.

So a more 'literal' rendering of Dan 8:14 could read;

Dan 8:14 And saying to me, "until evening morning *two* thousands and three hundreds and *shall be* vindicated holiness".

[NB: The sequence of 'cleansed' *('justified'/ 'vindicated')* (H6663) and 'sanctuary' *('holiness')* (H6944) as presented in English translations is frequently the

reverse of that actually found in the Hebrew.]

There is an important notion which needs to fully acknowledged. That is that Daniel chapter 8 is strongly associated with Daniel chapter 9. Indeed, the purpose of Dan 9:24 is to document a period of grace in which symbolic Jerusalem could change its ways and prevent the unfolding of what is prophesied against it.

The destruction of this Jerusalem and its sanctuary will be final. Symbolic 'Old Jerusalem' will not be rebuilt. The sanctuary of 'Old Jerusalem' will not be re-established!

[NB: There is a New Jerusalem which will arise,
but Daniel chapter 8 does not discuss this.]

'EVENING MORNING'

Note, the wording 'evening morning' is often inappropriately translated as 'days'.
The twin notions of 'evening' and 'morning' are associated with several events; - the days of creation mentioned in Genesis chapter 1 - the morning and evening lamb sacrifices - the morning and evening attendance of the lampstand
Only in the creation account of Genesis chapter 1 do we find the Daniel chapter 8 sequence, ie 'evening' mentioned before 'morning'.
Therefore, on the surface there initially seems to be a connection between the 'evening morning' of Daniel 8:14 and the repeated Genesis chapter 1 references.
The Genesis chapter 1 references are in the form 'H1961 H6153' and 'H1961 H3915'. Where 'H1961' is defined by Strong's as "to *exist*, ie, *be* or *become*, *come to pass*".
The following words being H6153 meaning 'evening' and H3915 meaning 'morning'.
So Scripture, in Genesis chapter one, is repeatedly stating, 'came to exist evening and came to exist morning'.
[For many bible students Genesis chapter one is viewed as a literal account of a physical creation process. Some others prefer to view these creation days as symbolic and therefore envisage that the physical creation process took place over an extended period of time. A third perspective is that chapter one of Genesis is a symbolic representation of God's overall plan of spiritual creation.]
What has tended to occur is the assumption that a day can be split into two portions, one being 'evening' and the other being 'morning'.
Few have studied the use of the words 'evening' and 'morning' and how they are actually utilised in Scripture.
However, even a surface study of these words indicates they are usually utilised as point in time references. 'Evening' *usually* refers to the time 'sunset' *(but not exclusively)*, while 'morning' *usually* refers to the time 'sunrise' *(but not exclusively)*.
So in summary, the exact meaning which we should derive from the Daniel 'evening morning' wording is a little uncertain and it is something that a comprehensive interpretation of this prophecy would have to clarify. This is discussed more fully below.

THE DANIEL 8:13 QUESTION

To better understand the meaning of the answer 'evening morning 2300' we really need to give serious consideration to just what question

was asked. The NKJV presents the question of Daniel 8:13 as follows;

Dan 8:13 ... "How long will the vision *be, concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?" Let us consider each point;

'the vision' - Is this talking about the entire vision starting with the rise of the ram, or is it talking about the final aspect when the little horn is active?

'the daily' - Is this referring to when the daily is performed, or does it refer to when the daily is removed?

'transgression' - The transgression of the priesthood, which causes God to raise up this little horn to oppose the daily (Dan 8:12); or the transgression of the little horn against the daily? 'trampled' - The figurative trampling of the sanctuary and host due to a corrupt priesthood, or the more direct trampling performed by the little horn.

It is precisely this degree of ambiguity present in the Daniel 8:13 verse which has led to both long and short term views of the meaning of the response 'evening morning 2300'.

Consequently, we observe interpretations which range from the relatively short duration of 1,150 days to the much longer duration of 2,300 years.

A more 'literal' rendering of Dan 8:13 reads;

Dan 8:13 ... "Until when the vision, the continual and the transgression one-desolating given and sanctuary and host trampled"

This can be understood as follows;

Dan 8:13 ... "Until when the vision, the continual and the transgression; one-desolating given and sanctuary and host trampled"

Notice the clarification this slight punctuation provides.

First period - 'vision' - 'continual' - 'transgression' Second period - 'one desolating' - 'sanctuary *trampled*' - 'host trampled'

1) In respect to the notion of 'vision', it has to be kept in mind that Daniel chapter 8 speaks not only about the daily offering, but also portrays a vision of a ram dominion followed by a goat dominion. (Within the prophecy there is the subtle suggestion that there is a connection between the duration of the ram and goat dominions and the duration of the daily sanctuary offering.)

2) The 'continual' is a reference to the daily sacrifices and offerings as it is in Numbers chapter 28, but it may also be applied to all that is stated in the Old Covenant to have ongoing 'continuance' in respect to worship.
3) Keep in mind that Daniel chapter 9, in Dan 9:27, also highlights a time when 'sacrifice and offering' will be brought to an end.
4) In the prior verse, verse 12, the notion of ongoing 'transgression' is provided as the reason for why God allows the horn to oppose the daily.
(Dan 9:24 also links the notion of 'transgression' as one of the reasons for God's judgment against Jerusalem.)
5) In Dan 8:13 the 'one desolating' is clearly the 'little horn' (of Dan 8:9-13) which brings an end sacrifices and offerings.
6) While some translations (such as the KJV and NKJV) combine the notions of 'transgression' and 'one-desolating' *(by rendering 'transgression of desolation')* most other renderings reflect that it is the 'transgression' which brings 'desolation'. However, some of these renderings still fall short of clarifying that it is the ongoing 'transgression' which makes it necessary for the 'one-desolating' to become manifest.
7) The notion of 'given' in Dan 8:13 is explained by verse 12 as an 'army' or 'host' given over to the little horn to oppose the daily.
8) The Hebrew word rendered above as 'one-desolating' is Strong's reference H8074. In other translations it is rendered 'desolation', 'desolate', 'horror' or 'astonishment'(as in Young's Literal Translation). According to Strong's it means,
"*to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense).*".
This Hebrew word is also present in the verses, Lam 3:11, Dan 9:27,12:11.

An important issue we notice from the above points is that the presented words 'transgression' and 'desolating-one' each relate to two different entities. The notion of 'transgression' relates to the ongoing priesthood transgression in Jerusalem (ie, sanctuary and host) and 'desolating-one'

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is a direct reference to the little horn.
Hence, with this understanding it can be seen that the expression
'transgression of desolation' would represent an invalid combination
of words.
It seems the correct rendering of the latter portion of Dan 8:13 is;
    Dan    8:13  ... "Until when? The vision, the continual
                  and the transgression; one-desolating given
                  and sanctuary and host trampled"
This question can be understood in two different ways;
        A)  How long the vision, the continual and the transgression,
            before the little horn is given an army and the sanctuary
            and host are trampled?
    OR  B)  1) How long the vision, the daily and the transgression?
                     AND
            2) How long the little horn (with his army) will cause
               the sanctuary and the host to be trampled?
So we will have to seek clarification as to whether one or two questions
are being asked in this verse.
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A NEW PERSPECTIVE

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There are a number of commonly encountered interpretations of the
'evening morning 2300'. However, what we seek is the true meaning!
[ NB: And the true meaning may require us to grasp the presence
      of symbolic presentation. ]
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AN OVERVIEW

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From an overview we can observe the following.       -
  Daniel was not able to fathom the meaning of the Daniel
         chapter 8 vision and he could not find anyone else able
         to interpret it for him (Dan 8:27).
         However, in the subsequent chapter, verses 9:22-23 imply
         the understanding of the 70 weeks prophecy (verses 24-27)
         would assist in explaining the teaching of chapter 8.       -
  Common themes are present in both chapter 8 and 9          predictions.
         - The fate of the sanctuary - chapter 8, v13, 'trampled'
                                     - chapter 9, v26, destroyed.
         - A state of desolation     - chapter 8, v13 & v24.
                                     - chapter 9, v26 & v27.
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A RELATED VERSE

When looking through Scripture for other references to the value '2300' one does not quickly encounter any related texts. However, using the less well known '1 year can equal 50 years' concept (derived from the issue that one Jubilee year occurs every fifty years) we can locate a related text.

John 2:19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

:20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" Needless to say 46 multiplied by 50 = 2,300.

John 2:20 introduces the notion of the destruction of the temple after the expiry of 46 years of building. Daniel chapter 8 introduces the idea of the casting down of the sanctuary after the expiry of a period of 2300. Both texts are suggesting; 1) a period of building 2) a subsequent destruction.

EXPLAINED BY CHAPTER 9

How does Daniel chapter 9 provide insight into the number 2300? Looking at the 70 weeks prophecy, in chapter 9, we can see the period of 69 weeks is composed of 7 + 62 weeks. At the start of the 7 weeks building began (v25) and at the expiry of the 62 weeks Jerusalem and its sanctuary are destroyed (v26).

Therefore the overall period of 69 weeks also encompasses the notions of, 1) building 2) subsequent destruction.

***** There is an inference that the period indicated ***** ***** by the number '2,300' found in Daniel chapter 8 ***** ***** is also being referred to as '69 weeks' in ***** ***** Daniel chapter 9. *****

What period is being referred to as '69 weeks'? Some would say 483 years (ie 69 x 7 years), but they would be wrong! The prophetic period of '69 weeks' refers to the period of 69 Jubilee years, ie 69 x 50 years or 3,450 years.

For a full explanation of the 70 weeks prophecy click on the following link.

[NB: The 3,450 years define a period from when the children of Israel were 'planted' in the land of Canaan to the future destruction of a symbolic Jerusalem and its sanctuary (ie, the start of the Great Tribulation).]

WHY DOES '2300' EQUATE TO 3,450 YEARS

What is the connection between '2300' and 3,450 years?
Daniel chapter 8 places heavy emphasis upon the regular daily sacrifice. Bible students are generally aware that under the Jewish law two lambs were to be offered every day, one in the morning and one in the evening, refer to Exod 29:38-42 and Num 28:3-8.
However, what is less well known is that the book of Ezekiel documents a further daily lamb offering in the morning; offered on behalf of the 'prince'.

Ezek 46:13 You *(prince)* shall daily make a burnt offering to the LORD of a lamb of the first year without blemish; you shall prepare it every morning.
:14 And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the LORD.
:15 Thus they *(priesthood)* shall prepare the lamb, the grain offering, and the oil, as a regular burnt offering every morning.
(Note: The quantity of flour and oil offerings required to accompany the 'prince' offering differs to that specified for the two lambs.)

The 'prince' offering is also mentioned in 2Kings.

2King 16:15 ... burn the morning burnt offering, the evening grain offering, the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; ...

Over a period of 1,150 mornings and 1,150 evenings, a total of 2,300 occasions, 3,450 lambs would have been offered as regular daily offerings! 2,300 daily lambs would have been offered in the morning and 1,150 daily lambs in the evening.
So it seems the number 2300 when connected with the regular daily sacrifice is representing the period prior to the end-time prophesied fall of Jerusalem.
The 3,450 lambs are representing a duration of 3,450 years!

So the answer to the question of how long the daily *offerings* and the *priesthood* transgression is 3,450 years. The daily spans the period from the time the children of Israel were settled in the Promised Land to the end-time fall of the sanctuary.
While this interpretation fits in well with the notion of 'daily', one has to ask what it has to do with the duration of the ram and goat? (These being the entities which are defined in verses 20 & 21 as the kingdoms of Medo-Persia and Greece respectively).
The only conclusion is that the provided definitions of verses 20 & 21 are symbolic explanations. That 'Media', 'Persia' and 'Greece' are definitions being used to symbolize other entities.
For a fuller discussion of the ram and goat vision, click below.

THE 'EVENING MORNING' COMMENT

We have now identified the meaning of the number 2300 (as 3,450 years) and seen that it is the answer to the question of the duration of "the vision, the continual and the transgression".
However, we still need to consider how we should understand the 'evening morning' aspect of the response.
Are there any factors which indicate the 'evening morning' portion of the response is to be understood as quite separate from the 2300 number?

1) The sequence 'evening morning' differs from the sequence which is always used in respect to the daily. (The daily offering sequence is always 'morning evening'!).

2) In chapter 8 of Daniel there is a subsequent 'evening morning' reference and this reference is singular!
(NB: Frequently translations often show the plural form.)
The Hebrew actually shows these words in the singular form, with 'the' preceding each.

> **Dan 8:26 And the vision of the evening and the morning ...**

The indication is that there was only one evening and one morning presented in Daniel 8:14!

3) We are also informed in Dan 8:26 that "the evening and the morning" have an end-time setting.

> **Dan 8:26 And the vision of the evening and the morning ... Therefore seal up the vision, for it refers to many days in the future.**

So the meaning of the singular evening/morning aspect of this prophecy has a fulfilment in the end-time.
There is also a further subtle indication of an end-time setting.

> **Dan 8:26 And the vision of the evening and the morning Which was told is true; ...**

This affirmation "which was told is true" is somewhat mirrored in;

> **Dan 12:7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.**

So let us consider what a single 'evening' and a single 'morning' may represent.

A notional 'Day'?

Some would quickly make a connection to the repeated 'evening morning' references encountered in Genesis chapter one. This is where the proper sequence of 'evening' then 'morning' is found. So does an 'evening' and a 'morning' represent a single day?
It may seem so, until one looks at how these two words are literally used in Scripture. Each of these terms refer to two points of time! -

There are two points of time called 'evening' (one of which is sunset).
This is why we encounter in the Hebrew the expression "between the evenings". For a list of verses, refer the following;

- There are also two points of time called 'morning' (one of which is sunrise).

Exod 12:10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.
[NB: The inedible portions were to be burnt with fire at 'morning', i.e. 'sunrise'.
However, the edible portion all had to be eaten during the Passover meal. Had to be eaten before 'morning', i.e. 'midnight'.]

Mark 1:35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.
[NB: This verse shows that there is a time called 'morning' which occurs a long time before the coming of daylight.]

When used to refer to a period of time, and not a point in time, 'evening' may be considered to apply to the time between sunset and the other point in time called 'evening'.
Likewise, 'morning' when used to refer to a period of time may be considered to apply to an early 'morning' point in time and the subsequent arrival of sunrise.

In this site the second 'evening' and the other 'morning' are both defined as references to the time 'midnight'.
This indicates a literal understanding of these two terms, when used to indicate periods of time, would refer to the entire period of the night. (However, not to a full 24 hour day.)

A symbolic Night?

The prophetic notion of judgment occurring during a symbolic 'night' fits well with verses such as;

John 9:4 I must work the works of Him who sent Me while it is day; the night is coming when no one can work.

Dan 7:7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. ...
[NB: A specific mention of 'night'; and this being associated with the end-time 4th beast. (Notice, that in Dan 7:2 we are already told the vision of the four beasts occurred at night. So the further Dan 7:7 mention suggests a symbolic meaning only relevant to the 4th beast.)]

Amos 5:18 Woe to you who desire the day of the LORD!
For what good is the day of the LORD to you?
It will be darkness, and not light.
(And other similar verses like Ezek 32:7-8 and Isa 13:9-11.)

A Symbolic Midnight

The terms 'evening' and 'morning' are normally used to refer to points in time. While it is well understood that these terms are used to refer to sunset and sunrise respectively, it is less understood that they can also each refer to midnight! For a fuller discussion refer to;

The twin notions of 'evening' and 'morning' can both refer to a single time, ie 'midnight'.
What this means is that the 'evening morning' portion of the response in Dan 8:14 could be inferring a symbolic 'midnight'!
A prophetic point in time.
This would mirror effectively what is portrayed with the lamb Passover ceremony - where the chosen lamb had to be consumed before midnight. Symbolically, consumption of the lamb before midnight would equate to blood over the doorway - and provide protection from death.
This prophetic 'midnight' would be the pivot point when the corrupt daily offering would come to an end. (When the symbolic 'firstborn of Egypt', would be judged.)

'Evening Morning' Options

In Dan 8:14 the expression 'evening morning' can not refer to a full 24 hour day. However, the term may refer to either;

1) a period of symbolic night, or
2) a symbolic midnight.

Both these options would explain why Dan 8:26 would refer to these terms as singular. Which is the correct perspective?

1) **A single duration of evening (sunset to midnight) plus a single duration of morning (midnight to sunrise),** ***or***
2) **A single point in time which can be defined as both 'evening' and 'morning'.**

'EVENING MORNING' UNDERSTANDING

The symbolic night perspective has the following shortcomings;
1) If Dan 8:13 is understood as two questions (as previously discussed) then the answers 'evening morning' followed by '2300' would be answering the questions in the opposite sequence.
[If Dan 8:13 is understood as two questions then it would be asking how long would be the daily (before it was stopped) and then how long would be the reign of the little horn. So an 'evening morning 2300' response would be answering the questions in the inverse order, defining the duration of the little horn and then the duration of the daily offerings.]
2) It tends to suggest that the duration of Great Tribulation can be segregated into two spans of time. The first called 'evening' and the second called 'morning'. The problem with this is there is a

lack of ancillary support for such a scenario.
[A) The 4th beast of Daniel chapter seven has two sequential forms. Firstly the 10 horn form and secondly the little horn (and 7 horn) form. While the 4th beast is connected to the end-time (via the second mention of night) both forms do not have to be associated with the Great Tribulation. Notice, though, that trying to make the first form of the beast equal to the first half of the night and the second form equal to the second half of the night creates a mismatch for the timing of the rising of the little horn. Daniel chapter 7 would be indicating the little horn arises half way through the Great Tribulation and Daniel chapter 8 would be indicating he arises at the start of the Great Tribulation.
B) The example of the Flood during the days of Noah may also suggest a two span view of the Great Tribulation. A time of rising waters and a time of receding waters. However, the 5th Trumpet of the book of Revelation *(a timing prior to the Great Tribulation)* shows a 5 month connection (Rev 9:5) - making it equivalent to the first '150 days' mentioned in Gen 7:24. Indicating only the receding of the Flood waters can be associated with the end-time Great Tribulation.]

The symbolic midnight perspective has its advantages;
1) It provides chapters 7 & 8 of Daniel with an equivalent timing for the rise of the little horn.
The fall of symbolic Jerusalem and the rise of the little horn in Daniel chapter 8 would correspond with the event which marks the second form of the Daniel chapter seven 4th beast. (When 3 horns are removed by at the appearance of a little horn, Dan 7:8.)
2) It does not require, or imply, the break-up of the Great Tribulation period into more than one span of time.
3) It makes the response 'until evening morning 2300' a more coherent response. It indicates the answer, "UNTIL 'midnight', 2300"

Hence, the response does not merely provide just one or two answers. The response, actually clarifies its answer, as "until midnight, ... ". What this tells us is that Daniel in Dan 8:13 was only asking a single question.
That question was, "How long would the daily continue before it was taken away." How much time would pass before the destruction of the sanctuary would occur. Daniel's question was briefly answered, '2300'.

RECAP

'EVENING MORNING'

1) References to the daily sacrifices reverse the order, ie 'morning' then 'evening'. So the answer appears to be indicating something other than the daily offerings.
2) The 'evening' and 'morning' are singular and not plural. Confirmed by the singular Hebrew form found in Dan 8:26. This confirms that 2,300 evening-morning's are not indicated by the 'evening morning' response.
3) The periods of evening and morning do not span a 24 hour day. They merely span the first and second halves of the night. So it is incorrect to consider that Scripture is indicating a duration of 2,300 '24 hour' days.
4) While 'evening morning' could be referring to a symbolic prophetic night *(and could be a reference to the time of the prophesied Great Tribulation)* there is no supporting evidence that the duration of the Great Tribulation is divided into two equal halves. In addition the terms 'evening' and 'morning' are usually references to points in time *(e.g. sunset and sunrise)* and not periods of time.
5) There is one point in time which is also known by both the names 'evening' and 'morning'. That time is midnight. Suggesting a symbolic reference to a prophetic midnight. When the transgression of the priesthood will cease. When the prophesied Great Tribulation will begin. When the 'firstborn' of spiritual Egypt will perish.

'2300'

1) **This is a highly cryptic reference. While Daniel would have understood the various attributes of the words 'evening' and 'morning', the number 2300 would have been unfathomable, without the provision of the Dan 9:24-27 prophecy.**
2) **As it turns out, '2300' is a number connected to the occurrence of the daily sacrifices mentioned in the text.**
   (Despite the expression 'evening morning' carrying another meaning.)
   In coming to understand the connection to Daniel chapter nine, we are drawn to view that it refers to 1,150 morning offerings and 1,150 evening offerings.
3) **Over the duration of 1,150 days a total of 3,450 lambs would be offered. Apart from the regular morning and evening daily lamb offering for the people, there was also a regular morning offering of one lamb for the king.**
   Hence 2,300 lambs for the people and a further 1,150 lambs for the king.
4) **It is only because of the seventy 'sevens' prophecy, and understanding it as a reference to 70 jubilee periods, that we are able to determine that God has a precisely defined period of 3,450 years (ie, 69 jubilees).**
   This time spanned from when the children of Israel found their initial 'rest' in the Promised Land *(after leaving Egypt)* to the start of the prophesied Great Tribulation.
   It is this number 3,450, which serves as a connection between both chapters eight and nine of Daniel.
   The '2300' number is simply a cryptic reference to this duration of the building of symbolic Jerusalem, a duration which spanned 3,450 years.

SUMMARY

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    1) The question was,
        Until when? The vision (ram and goat), the regular offering
                    (literal and/or symbolic) and the transgression
                    of the priesthood, before the Desolator comes
                    and the sanctuary (literal and/or symbolic) and
                    its people are trampled.    The answer was,
        Until the symbolic 'midnight' (when the firstborn of spiritual
        Egypt would spiritually die, ie at the start of the Great
        Tribulation) it would be 3,450 years.
2) The ram and the goat are symbols.    The apparent references to Medo-
Persia and Greece are also symbols!
   The vision is illustrating the transition from,
                Old Covenant to New Covenant.
3) The overall arrangement.             ---  1st year     Exodus from Egypt
             |             ---  50 years     Settled in Promised Land
             |              |
             |                 2,300 = 1,150 morning-evenings
             |                       = 3,450 lambs offered
             |                       = 3,450 years              |
             |             ---  3,500 years  Arrival of evening morning,
                                       = a prophetic midnight,
                                         (time of the death of
                                          the symbolic firstborn)
                                       = start of Great Tribulation
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CONCLUSION

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In conclusion, God has in chapter 8 simply presented an overview of
His spiritual work.
An overview, which spans the time from when Israel was settled in the
Promised Land through to the start of the end-time Great Tribulation.
A span of 3,450 years, cryptically referred to as '2300'.
After this time has elapsed, the Great Tribulation will manifest and
the 'Little Horn' will reign.
NB: While this prophecy does not discuss it, following the events
    mentioned in this prophecy, the prophesied 'Kingdom of God'
    and 'New Jerusalem' will be revealed.
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Original Link: https://www.bibleinsight.com/2300days.html